

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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From the N. Y. Observer.

EUROPEAN ITEMS.—LITERARY AND RE-
LIGIOUS.

1. *American Catholic Missions.*—A Roman
Catholic theological journal, now in its third
year, is published at Vienna, under the direc-
tion of Dr. Plötz. Among other articles, it has
one entitled "Miscellaneous information con-
cerning the archbishopric in the United States
of America." A letter from the Archbishop,
we are told, of March 8, 1832, celebrates the
truly Catholic spirit of Maryland, especially of
Baltimore, and also of the District of Colum-
bia. In Virginia, however, "the people sepa-
rated into innumerable sects, no longer know
to what faith they should adhere."

The same journal mentions the 'Leopoldine
Institute, in Imperial Austria, for American
Missions.' This association, named in honor
of the deceased empress of Brazil, a princess
of Austria, was formed at Vienna, May 13th,
1828, under the auspices of the Grand Duke,
the Cardinal, and the Archbishop of Olmutz,
and received the imperial ratification. It is in-
tended to further Catholic missions in Ameri-
ca. The editor defends it against certain at-
tacks.

2. *Marriage of Catholics with Protestants in
Bavaria.*—At Easter of the year 1833, John
Martin, bishop of Speyer, issued a pastoral let-
ter to his diocese, in which, agreeably to pa-
pal encyclicals to the Bavarian prelates, (May 22,
1832,) he defines and announces, that from and
after the date aforesaid, no marriage shall be
solemnized, according to the Catholic ritual,
between a catholic and a protestant, except in
cases, shall be assured by a formal instrument,
or by oral affirmation, that all such children as
may be the fruits of this marriage, shall be
educated in the Catholic faith.

3. *Tuscan Universities.*—Tuscany, with a
population of 1,230,000, has two very ancient
universities: viz. at Pisa and Siena. The lat-
ter was suppressed by the French government
in 1809, but restored to its former splendor in
1814, on the accession of the Grand Duke Fer-
dinand I. At Florence there is a sort of uni-
versity, but only for juridical and medical stud-
ies. The university at Pisa comprises three
colleges, or more strictly, faculties, namely, of
theology, law, and medicine. There are
five chairs of theology, viz. Scriptures; ori-
ental literature and archaeology, with elements
of oriental languages; church history, ethics,
and dogmatics. Philosophy and philology are
embraced in the law school. At Siena, there
are also five chairs of theology, viz. Hermen-
eutics, with oriental philology; church histo-
ry, ethics, dogmatics, and 'istruzioni teologiche.'
Both these universities are under the Arch-
bishop, who is grand Chancellor. In 1831-2,
Pisa numbered 783, and in 1832-3, 700 stu-
dents; Siena, in 1831-2, 300, and in 1832-3,
286 students. These statistics are from 'Po-
liti's General Repository.'

4. *German Pietists.*—By this name we may
understand the persons who in Geneva and
England would be called Methodists; that is,
evangelical and zealous Christians. Dr. Frit-
zsche of Rostock, the arch-opponent of Tholuck,
published in 1832, two lectures upon *Mysticism
and Pietism*. He either cannot, or chooses
not, to comprehend heart religion. He repre-
sents *Mysticism* as a system "founded on a high
degree of love to God, based on the supposition
of its being possible to have immediate union
with God, and making the central point of the
whole religious life, to be a high passionate
struggling after immediate union with the Di-
vine Being." He represents *Pietism*, as "that
morbid religious system, which grows out of
the prejudice, that human nature is totally in-
capacitated for good deeds, radically evil, and
thoroughly worthless; which, in the conscious-
ness of the greatest religious and moral impo-
tence, bewails the corruption of human nature;
and which attributes the little remnant of what
is good and praiseworthy to the special gift of
God, in all which human power and will have
not the least share."

In all this the American reader will discern
the caricature of what we admire and love;
and he may be curious to know how Dr. Frit-
zsche argues against a sect which makes so
alarmingly a progress. The Dr. shows how
these extremes meet in the modern evangelical
school. They who debate the human soul to
the dust, and they who raise it to divine union,
are now the same. Against *mysticism* he ob-
jects, among other things, (1.) that it renounces
the authority of reason, and yields to fancy.—
(2.) It fosters sensuality and influences pas-
sion. (3.) It does not rest on moral prin-
ciples, and in practice becomes easily the source
of immorality. (4.) It is without Scriptural
foundation. Here the Dr. is very meagre. It has
been well observed that if 'Fritzsche's descrip-

tions are correct, then Augustine was the father
of pietism.

5. *Calvin on the New Testament.*—It ought
to be generally known among American theo-
logians, that this important portion of the great
reformer's work has been reprinted at Berlin,
(several of the volumes in a second edition,) in
seven volumes octavo. The epistles were first
reprinted, at a low rate, at Halle, Dr. Thol-
uck being the prime mover of the enterprise.
This succeeded so well, that Eichler, a noted
bookseller of Berlin, proceeded to issue the
whole work. A short preface by Tholuck
opens the first volume; after this is presented
the excellent sketch of Calvin's life, by Be-
za. The execution is good, and the whole
seven volumes, bound, sell in Germany for less
than six dollars. It is pleasing to observe such
increasing taste for orthodoxy, as the rapid
sale of this work would seem to indicate.

6. *Theological Seminary of Greifswald, in
Prussia.*—This, like the Herborn Seminary, is
a theological school, strictly so called. The
number of lectures is not allowed to exceed six-
teen. The course is two-fold, Exegetical and
Historical. Under the latter is taught both
the history of doctrine and the history of
the church. Most of the students are
Prussians, though others are not ex-
cluded. In 1832-3, the number of students was
183, and in 1833-4 about 200. Several emi-
nent men are concerned in the tuition, such as
Parow, Kosegarten, Schirmer, Finelius, Pelt,
and Matthies. Besides the regular lectures
there are (1) a *Theological Seminar* (the
American reader must not be misled by this
word, which indicates a social exercise of a
colloquial character,) in two sections: the Exe-
getical, in which Prof. Kosegarten superintends
the Old Testament course, and Prof. Matthies
the New; and the *Historical*, superintended
by Pelt and Schirmer. (2) A *Theological and
Practical Institute*, under Prof. Finelius. (3) A
Theological Association, of a friendly and
informal kind, in which the Professor holds
discussions with the students, in a familiar man-
ner, and always in Latin.

7. *Lisco's Commentary on the New Testament.*—
A popular commentary on the New Testament,
of an evangelical type has been issued by Lis-
co, the pious minister of St. Gertrude's, Berlin,
and author of an excellent work on the Para-
bles, somewhat known in America. Such a book,
for common readers, has been greatly needed
in furtherance of evangelical efforts in Germa-
ny.

8. *Spanish Universities.*—Spain has three
principal Universities, called "Universidades
Mayores;" Salamanca, originally founded on
the model of those at Coimbra, Paris and Ox-
ford, and by its founder Alfonso el Sabio de-
voted to science, art, and literature; Alcalá,
founded by Cardinal Cisneros, especially as a
school of theology; and Valladolid, which arose
under the Austrian dynasty. Besides these
there are twenty-four called "Universidades
Menores," being monastic colleges or seminaries,
with university privileges. These yield
to the first three, not only in literary influence
and reputation, but in endowment, number of
students, and weight of honors. The most
distinguished of these are Saragossa, Valencia,
Seville, Grenada, Toledo, St. Jago, &c.

The plan of studies at these Universities has
been almost uniform. There have never been
any professorships of Municipal or Natural Law.
Over each University is usually a Director,
commonly a member of the Council of Cas-
tile, or a grandee of Spain; and there is also
a Rector, annually (in a few cases triennially)
elected from the doctors and licentiates. The
rector is the head of all the professors, the ex-
ecutor of the laws, and the superintendent of
studies.

Attached to the higher institutions, there are
Diocesan Seminaries, where philosophical lec-
tures are allowed. By their statutes, every
student must communicate in the eucharist, at
the chapel, once a month; a single omission is
visited with the loss of academical rank. In
the small towns or cities, the lodging-houses
of the students are inspected every night by the
Rector and his assistant Alguazils. The stu-
dents wear an academical uniform, consisting
of a large tunic, the large black cloak of the Span-
ish clergy, and a three-cornered hat. They
must appear in their classes every morning and
every evening. The professors seem to care
very little whether their pupils make proficien-
cy or not, provided they regularly appear at the
lectures. The examination for degrees is a
mere formality. It is therefore neither impos-
sible nor uncommon, for a student to go away
as ignorant as he came. In the higher univer-
sities, the examination is somewhat more rig-
orous, in the case of bachelors and doctors.

The young theologians have voluntary aca-
demies or associations, in which they seek mutu-
al improvement, under a president elected by
themselves. The law students are generally
of rich families, and have a great contempt for
the others, especially the theologians. It is
not uncommon to see the latter marketing for
their hosts or hostesses, holding their lantern,
or taking the children to and from school.—
These services are often rewarded, after some
years, with a living. Some of the students
subsist on the soup and alms, daily dispensed
at the doors of monasteries. Such have noth-
ing in the world but their clothes and books,
and there are some who have no shelter at
night, but the porticoes of churches. Yet
these very youth are regular in the lecture
rooms, receive honors, labor for ecclesiastical
or secular offices, and not seldom, by desert,

if not by patronage, rise to distinction. Num-
bers of them, about midsummer, when the lec-
tures close, disperse themselves over the country,
in groups of four to six individuals, and
pick up a pittance by singing to the guitar,
"coplas estudiantinas." These romantic pil-
grimages they love passionately, and indeed
they originate in the national character.

9. *Catholic accounts of Protestant Missions.*
At Rome, has appeared a book, entitled, "The
Barrenness of Missions undertaken by the Prot-
estants;" *La sterilità delle missioni intra prese
dei protestanti*. This was read before the Acad-
emy of the Catholic Faith at Rome, by Nicholas
Wiseman, F. R. Society of London (?). The
author makes use of the Missionary Register;
points out the immense incomes of the English
Societies, amounting, as he says, to three mil-
lions and a half of crowns; and the great num-
ber of missionaries, 4,500 (?); and compares
with this the slow progress of christianity in In-
dia. N. B. A Protestant convert is some-
thing more than a heathen who has received
the sign of the cross, &c. SAMMLER.

\$35,000 REQUIRED FOR FOREIGN
TRACT DISTRIBUTION.

The EXECUTIVE COMMITTEE OF THE AMER-
ICAN TRACT SOCIETY would tremble at the idea
of doing anything to retard the circulation, in
our own country, of the Society's *Standard
Evangelical Volumes*, or of its smaller publi-
cations, accompanied by *Christian effort and
prayer* for the salvation of men; but there are
claims also from *foreign lands*, and the Com-
mittee cannot but believe, that it is in the hearts
of christians of this community vigorously to sustain
each of these noble enterprises.

As the result of information obtained by cor-
respondence with our several Foreign Mission-
ary Institutions, and with the laborers at the
several stations to which the Society's aid has
hitherto been given, the Committee are unani-
mously of the opinion that THIRTY-FIVE
THOUSAND DOLLARS is the least amount
which this Society ought to attempt to remit to
foreign stations during its current year. They
therefore, at their stated meeting, October 19,
1835, unanimously

Resolved, that, in case sufficient contributions
shall be received, the following appropriations be
made during the Society's current year, ending
April 15, 1836; and that the same be remitted,
under the direction of the Finance Committee:
viz.

To CHINA, the Chinese being the written lan-
guage of one fourth to one third of the hu-
man family, for the use of missionaries, of the
American Board of Commissioners for Foreign
Missions, and of Rev. Charles Gutzlaff, Leang
Afa, and their coadjutors, including aid in pre-
paring Chinese metal type, \$4,000

To CHINA, for use of missionaries of the Prot-
estant Episcopal Church, two have recently
sailed for China, \$750

To SINGAPORE AND INDIAN ARCHIPELAGO,
there being at Singapore a stereotype foundry;
two presses; founts of type in Chinese,
Malay, Arabic, Siamese, Javanese and Bugis,
and great facilities for intercourse with adjacent
countries—1,500 tracts and books recently dis-
tributed at a Chinese funeral, \$2,000

To SIAM, for use of the American Baptist
mission, where are now, or are expected soon
to arrive, founts of type in Siamese, Chinese
and English; a press, and five mission fami-
lies, \$1,000

To SIAM, for use of missions of American
Board of Commissioners, \$1,500

To BURMAH, where are a type and stereo-
type foundry; four presses printing in Bur-
mese; a press and founts of type just procured
for printing in Karen and Taling, and several
Karen Tracts prepared; two new stations es-
tablished; 11,000 Tracts recently distributed
in a single tour up the Irrawaddy; many effi-
cient native distributors, and the whole amount
appropriated supposed to have been expended
the last year, \$4,000

To ORISSA, for the use of Rev. Amos Sut-
ton, who recently visited this country, and of
American Baptist and English General Baptist
missionaries; two mission families have sailed
with Mr. Sutton, and a reinforcement being
now expected from England. This is the "Ho-
ly land" of India, the site of the temple of Jug-
ernaut, who is "God of gods among Hindoo
deities," and which is "annually visited by half
a million of pilgrims, speaking all the languages
of India, from Cape Comorin to the mountains
of Cashmere," \$3,000

For THE TAMIL PEOPLE, in Ceylon and
Southern India; two new stations having been
formed on the island, and one on the adjacent
continent; two presses, with numerous schools,
and many qualified native distributors, \$3,000

For THE MAHARATTAS; a stereotype foundry
having been recently established at Bombay,
and tours for Tract distribution being a promi-
nent object of mission, \$1,500

For NORTHERN INDIA, for use of mission of
Western Foreign Missionary Society at La-
hore, a station far distant from all other mis-
sions; and a large reinforcement being about
to sail, accompanied by a press, \$1,000

To THE SANDWICH ISLANDS, where are three
mission presses, nearly twenty native printers,
and 50,000 scholars, \$1,000

To SYRIA; An Arabic press recently estab-
lished at Beyroot, \$1,000

To THE NESTORIANS, for Tracts in Syri-
ac, \$500

To SMYRNA, (including \$300 for use of Rev.
Josiah Brewer,) for Asia Minor and Mission

stations at Scio and Trebizond; Mr. Homan
Hallock being now in this country to procure
founts of type in Armenian and other lan-
guages, \$1,200

To GREECE, for use of mission of Protestant
Episcopal Church. Press located at Syra.—
"Great demand for books and tracts," and ex-
tensive facilities for distribution, \$1,750

To GREECE, for use of Missionaries of
American Board of Commissioners, \$500

To CONSTANTINOPLE, for Tracts in Armenia,
Modern Greek, and in Hebrew-Spanish for
Jews in Turkey, \$1,000

To RUSSIA, for use of Tract friends in St. Pe-
tersburg, who "labor for 60,000,000," and
whose "chief dependence" is now on this So-
ciety; no Russian peasant having been known
to refuse a Tract, \$1,500

To GERMANY, for use of Lower Saxony
Tract Society, *Hamburg*, \$700; Tract So-
ciety at *Barmen*, \$300; Prussian Tract Society
at *Berlin*, \$300; urgent applications having
been received from each station; much oppo-
sition encountered, and cheering indications of
the revival of evangelical religion, \$1,300

To FRANCE, for use of Paris Tract Society,
and of Auxiliaries and French and American
Christians co-operating with her; particularly
to aid in circulating standard evangelical vol-
umes, and circulating Tracts, in *Span-
ish*, \$1,600

To SOUTH AFRICA, for use of the South Af-
rican Female Tract Society, at Cape Town, in
connection with American Missionaries, \$200

To THE MORAVIAN BRETHREN, especially to
aid their Missionaries in the West Indies and
Canada in Tract circulation, \$700

To NORTH AMERICAN INDIANS, for use of
American Baptist Board, especially at their
press in Shawnee, \$300

Unappropriated, reserved to meet new
claims, \$700

Total, \$35,000

The spirit of communications from our for-
eign missionary Institutions is, in the language
of one of them, "Go on raising funds, and
making as large appropriations as you can.—
We will do all in our power to assist in secur-
ing for them a judicious application. If one or
more power-presses can be employed at the lar-
ger missions, the Lord assisting us, we will
send them." They are ready to increase the
number of printers; establish type and stereo-
type foundries; bring missionaries, native
converts, and others into efficient operation as
distributors; and use every means to render
this Society's appropriations effectual for the
diffusion of Divine truth, and the conversion of
perishing men to God.

While such are the openings; while the num-
ber of devoted men consecrating themselves to
foreign fields is so limited, and death is mak-
ing its inroads upon them; while intelligence
from every quarter shows the press to be an
indispensable auxiliary to their efforts, and ac-
cess is easy to so large portions of the earth's
population; and while God is pouring upon us
the bounties of his Providence, and enlarging
the hearts of his people, the Committee dare
not limit their efforts to raising a sum less than
\$35,000 for foreign and pagan lands the current
year. Many of the proposed appropriations may
be usefully increased, should sufficient means be
contributed. Besides raising this sum, the So-
ciety's current expenses which must be met
previous to April 15, will probably be not less
than \$30,000, and the whole amount now in
the Society's Treasury is but \$2,391 32.

The Committee trust that no effort on the
part of the Society's Agents will be wanting;
but the object cannot be accomplished without
the proffered aid of the friends of the cause gen-
erally. Especially do they rely on the co-opera-
tion of Clergymen in presenting the object to
their own and neighboring congregations;—
and of Auxiliary Societies, Churches, Ladies'
Associations, and individuals, male and female,
in collecting, personally contributing, and ear-
ly remitting so much as is within their power.
To all it must be a motive, that the "night"
which shall close opportunities for such efforts
"cometh;" that millions are speeding their way
to eternity, without so much as a Tract to tell
them of Christ; and who will forget that all we
do for their salvation will be vain, without the
superadded blessing of the Holy Spirit in an-
swer to prevailing prayer.

By order and in behalf of the Executive Com-
mittee,

JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.

O. EASTMAN, Vis. and Fin. Sec.

New York, October 20, 1835.

From the Cross and Journal.

ASSOCIATIONS.

Brother Stevens,—I have latterly had the
pleasure and privilege of attending two associa-
tions in Ohio, and one in Indiana.

1. "The East Fork of Little Miami." This
association exhibited more active missionary
spirit than any of seven which I have visited
this fall. Several of the churches reported
Sunday-schools in operation—one had three
under its care, had a considerable number of
volumes in their libraries, and six individuals,
who were connected with the schools, had been
baptized during the year. Several of the
churches had taken up collections for the State
Convention, and one or two for foreign mis-
sions, within the past year. One or two kept
up the monthly prayer meetings.

When I arrived at the meeting-house—Stone
Lick, where the association was held, I was
much gratified to see one old brother busily en-
gaged in putting up hand-bills, which treated
on religious subjects, at suitable places, so that
he that ran, might read some of the good news
of salvation.

Brother J. B. Cook, of Cincinnati, delivered
an appropriate introductory sermon, from 1
Cor. ii. 2: and read an interesting circular
letter before the association, which was receiv-
ed. Brother Daniel Bryant preached a mis-
sionary sermon on Saturday, after which, by
order of the association, a collection was taken
up of \$30.70, for missionary purposes.

The association made arrangements to have
four quarterly meetings within its bounds dur-
ing the year, at each of which a collection
was to be taken up for missionary purposes.—
These efforts are worthy of commendation. I
am at a loss sometimes when associations close,
to know for what they came together—but I
must not dwell here—I hope it will not always
be so. The business of the association was
very amicably transacted.

2. "The Miami Association" commenced at
Lebanon, O., on Friday the 11th inst. It proved
most remarkable of any that I have visited
this fall, on account of having a formal discus-
sion, on Saturday, in relation to the benevolent
operations of the day. The subject was inves-
tigated until nearly night. It was evident that
the strength of argument was in favor of those
institutions. Ultimately it was determined, in
substance, that this subject should not affect
fellowship among the brethren; and those in
favor appointed to meet again at Lebanon, on
Saturday before the 5th Sunday in November
next, for the purpose of going into prompt ar-
rangements, for the promotion of missionary op-
erations, in the bounds of the association. This
is as it should be.

3. "The Laughery Association" commenc-
ed at Brushy Fork meeting-house, Jefferson
county, Indiana, on Friday the 18th inst.—
Brother Thomas Curtis, who was elected mod-
erator, delivered an appropriate introductory
sermon from Titus ii. 14; and brother Jesse
L. Holman, who was elected Clerk, read an
interesting circular letter, on personal holiness,
which was adopted. Sunday-schools are cher-
ished in the bounds of this association. Sever-
al of the churches avowed themselves in favor
of the benevolent societies of the day—all the
letters maintained a good spirit.

Much pleasantness and brotherly kindness
predominated among the brethren, during the
meeting. The weather was rainy on Sabbath,
but the inconvenience in the accommodation of
the congregation was much alleviated, by the
Presbyterians in the neighborhood, generously
granting the use of their meeting-house. The
congregation seemed much interested and af-
fected, and it is hoped that lasting good will
succeed the meeting.

Yours in the Gospel,

I. J. ROBERTS.

Aurora, Indiana, Sept. 29th, 1835.

For the Christian Secretary.

HOW RELIGION CAN BE REVIVED IN
THE CHURCHES.

The inquiry has, of late, often been insti-
tuted in associations, minister's meetings, con-
ference rooms, and in the more private conversa-
tion of Christians, "How can we elevate the
tone of religious feeling in our churches, which
is now so lamentably low?" This is an in-
quiry of the utmost importance. It has refer-
ence to the vital interests of the Redeemer's
kingdom—and it should find its way with pow-
er to the heart of every disciple of Christ, and
not be dismissed till the church comes up from
the wilderness leaning upon her beloved, and
as doves to their windows." Now no ques-
tion in practical divinity, is more easily answer-
ed than this, if all who profess religion would
only reduce the answer to habitual practice in
their lives; and it would at once remove this
spiritual declension, over which there is so
much verbal lamentation in the christian com-
munity. But it may be a question, whether
the inquiry arises from a heart-felt desire to as-
certain the real means for producing so im-
portant a change, with an intention of carrying
them into faithful execution when known, or
whether they originate in the convictions of con-
science for the neglect of past duties, and the
reluctance of the heart to perform present duties.

Since the Bible is so plain on this subject,
does not this inquiry, which is so often falling
from the lips of ministers and private brethren,
seem to proceed from a sort of desire, conceal-
ed though it may be, in the deceitfulness of the
heart—that some new and unheard of meas-
ures will be proposed, which, while they act
with salutary energy and effect on the church,
shall spare the christian that humble way of
promoting religion which the Bible points out.

The excellent Mr. Baxter says, in his trea-
tise on the "Saints Rest," that "many people
before his day, had endeavored to find out an
easier way to heaven than the Scriptures re-
vealed." Is not this remark true of very man-
y people of the present day? Is there not evi-
dently a desire prevailing among the professed
people of God in our land, to discover some ea-
sier and more popular way of serving God and
getting to heaven, than was known by holy men
of old? It is admitted that the present is an age
of improvement. Evidence of this exists in
every department of human enterprise. The
man of business can urge forward his affairs

with more expedition than formerly; the student has increased means for enlarging his intellectual store; the philanthropist has more numerous opportunities for giving efficient utterance to his benevolent feelings—and the Christian, too, has apler facilities for spreading abroad the Saviour's name than marked of her ages; but so far as maintaining a close walk with God is concerned, no better way can be discovered by the fertile genius of men, than the good old paths in which our fathers walked and found rest to their souls. If Christians would adopt the old fashioned way of living according to the directions of the Bible, they would soon find religion reviving in their own hearts and in the churches. While we are inquiring of others, what we must do to awaken more pious feeling in the Christian community, if we would direct our attention to the word of God, we should find the answer at hand, "Remember from whence thou art fallen, and repent and do thy first works." If we would again enjoy the gracious smiles of the Saviour, we must, as individuals, resort to that system of religious practice which consists in "being clothed with humility;" in "coming out from the world;" in "mortifying the deeds of the body;" in "crucifying our lusts;" in "taking up our cross and following Christ, by fasting and prayer, and a holy life." In this way, Apostles and primitive Christians lived and enjoyed that "peace which passeth all understanding." In this way, our forefathers lived in the days of persecution, and had the daily manifestations of heavenly favor. In this way, Brainerd, Pearce, and Payson lived, and had such discoveries of the Divine glory as filled their souls with love and joy to overflowing. In this way, a few solitary, humble Christians now live, scattered throughout the churches, and enjoy that sweet communion with God in the closet, which more self-indulgent professors know nothing of. Oh, Christian brethren, if we would have that sweet light in the service of God which others have experienced, and see the cause of Christ gloriously flourishing around us, we must come to that holy mode of living which the gospel prescribes. But if any of us are too much in love with the world, and the secret sins of our hearts—are too fashionable and too proud to adopt this humble course of life, then the Saviour's address to his Apostles is applicable to us—"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

For the Christian Secretary.

Mr. Editor,—Permit me through the medium of your columns, to present a few ideas upon the subject of *Sabbath School Teachers*, or rather those who should be teachers; not so much for the purpose of advancing my own opinions upon the subject, as to bring it before your numerous readers, especially before some of your able correspondents, confidently hoping it may be considered by all with that interest and attention which the subject demands.

Is it not a fact, and one deeply to be regretted, that some of our once most flourishing Sabbath-schools—those nurseries of piety from whence must ultimately issue the pillars of the church—are comparatively drooping for want of a sufficient number of able and efficient teachers? Ought these things to be? Does not the present state of the church warrant us to expect better things? Does she not contain a sufficient number of those who ought to be brought forward, to operate in this interesting department of Christian duty and benevolence? Unto whom shall we look for those needed supplies—for encouragement and support, if not unto the church? And ought not she to furnish it? Is the subject less interesting—less important—less fraught with blessings to society, and a rising generation, than formerly? Shall these institutions, because they have become popular or common, cease to interest and excite our attention—cease to merit our individual exertion, and call forth our zeal, our activity, benevolence, and christian enterprise? Shall they be neglected with impunity, and suffered to languish and droop, for want of a sufficient number of able and efficient teachers, those whose hearts are deeply imbued with that spirit of christian philanthropy, which so eminently distinguished our Divine Saviour?

That these interesting institutions do occasionally languish for want of this aid, I think there is no question. There appears to be in the minds of some, rather a mistaken idea upon this subject; they seem to suppose that, because some few philanthropic individuals, who have stepped forth early, and engaged in this department of Christian enterprise, with a zeal truly worthy of commendation and imitation, those who have borne the burthen and heat of the day, without repining or complaint, that there is no need of their assistance and co-operation, that such may still continue to labor without their aid, or their influence. Such an idea is too selfish—too contracted—totally unworthy of being possessed by any one who has the least pretensions to the name of Christian.

I am aware this is not the only mistaken notion cherished upon this subject. Do not too many, soon after they have been regularly inducted into the Christian church, suppose that the greatest amount of their work is accomplished? Do they not settle down in a state of inactivity and inglorious ease? as if the Lord had not indeed commanded them to go and work in his vineyard. Such are not careful about the Lord's will, or particular about doing it;—they seem to suppose that the principal part of the christian character consists rather in *believing*, than in *acting*. This induces a state of coldness, supineness, indifference, and lukewarmness. After a while they begin to wonder, and are astonished that they are in this state! Whereas, if they had faithfully labored in the vineyard of the Lord—sought out objects of christian benevolence, invented schemes of more enlarged operation—been faithful in the discharge of their christian duties, and sought not only to know, but to do the will of their Heavenly Father, the effect would have been far otherwise. Their christian graces would have improved and brightened by being

brought into exercise; their love to God, and their fellow-beings, increased, and expanded by constant effort to advance His glory, and be the means of good to the souls of others;—their faith increased, and strengthened by the promised success which would have attended the faithful discharge of their incumbent duties, and their souls constantly revived by the approving smile of their Heavenly Father, and the answer of a good conscience. Now what field of christian labor is so admirably calculated to call into active exercise, and brighten the christian graces of the young convert, and to give a vigorous and right direction to his thoughts, in short, to keep his soul in a healthy state, and mind in a desirable frame, that it may not degenerate into sapineness and sloth, as that of Sabbath-school instruction? Indeed, it seems as if the great Jehovah had not only wisely adopted the system of Sabbath-school instruction, as one grand means of conferring inestimable blessings upon young immortals, but also for the purpose of blessing those who should be engaged in the work of instruction.—Let no young convert, then, suppose that his work is done, whereas it is only just begun; and let not those who have been members of the church for a longer time, and who have never engaged in this field of usefulness, and labor of love, suppose that they have nothing to do, and that their influence—their time—their talents, and their hearty co-operation, can very well be dispensed with by the church of which they are members, and that those who have long labored in this department, need not their influence, assistance, and support, and can very well struggle along, unaided, and unassisted without them.

There is another mistaken notion sometimes cherished, though not exactly upon this subject, but yet so nearly allied to it, I cannot forbear mentioning it in this connection. You will not unfrequently hear some professors of religion, talk of a "world lying in wickedness," their hearts will seem to glow with love to God, and love to the souls of their fellow-men, and who will apparently feel deeply interested for the conversion of others, and for the advancement of the kingdom of Christ in the world—mention the condition and the wants of the Burman, the Karen, or the "far west" Indian children, and their deepest sympathies are excited—their hearts expand—their minds are awakened to a lively sense of their perishing condition, while, at the same time, they feel no special interest for those with whom they are immediately connected; they see no field of usefulness and labor at home; their thoughts, interest, and sympathies, are more remote—more foreign; no such may possess something of the missionary spirit, but not the true missionary spirit; those feelings are all very well as far as they go;—I would by no means discountenance this spirit in the abstract, or say any thing to chill the ardor, and damp the zeal of those who cherish it, but, if these things should be done, the others ought not to be left undone. The true missionary spirit not only embraces the objects of benevolence abroad, but also those at home;—and, though it should begin at home, it should never end there; and it is a question in my mind, whether those who apparently manifest so much interest for those abroad, yet still feel no manner of concern about those at home, I say it is a question, whether their interest and zeal is genuine; for is it not a fact, that those who do the most at home, whose hearts are most engaged about religion in their own souls, their own families, and their own churches, and who are the most actively engaged in carrying forward any scheme of christian benevolence and enterprise at home, do the most (effectually) for those not so immediately within their own sphere of operation? It is not only so with individuals, but with churches, and whole religious communities. Talk not, then, about being deeply interested for those abroad, about feeling for the heathen world, when you are as cold, and as stationary, about your own family, your own neighborhood, your own church, and your own Sabbath-school, as a marble statue.

I am fully aware, that there are many discouragements which a Sabbath-school teacher must necessarily encounter. But does the christian expect no discouragement—no trials—no tests of his fortitude and patience? If so, let him for a moment contemplate the character, and sufferings of his Divine Master. I know, also, that there are some, whose mental and physical exertions during the week, almost preclude the possibility of their entering this field of labor, and giving their attention to it which it deserves, and which a consistent expectation of success would demand—but those cases are rare, comparatively, when we take into consideration the number, who, it would seem, could offer no possible reason, no justifiable excuse, why they are not engaged in this field of labor.

There should be no removable cause suffered to exist in a church or Sabbath-school, which could reasonably deter those from entering, who might be exceedingly useful, and who would engage with their whole hearts in this interesting labor. Parents should not, by their neglect, and by their manifest want of interest in these institutions, chill the ardor, and damp the zeal of the teacher; neither should they, by their unfriendly criticisms, discourage the heart, and wound the feelings of those who may be engaged to promote the present good, and future well-being of their children, but on the contrary, should, by their occasional presence, by their counsel, co-operation, and advice, encourage and strengthen them. Teachers should never seek to emulate, save in doing good. Pride, arrogance, an unholly ambition, a haughty, dictatorial, over-bearing spirit, should never be admitted within the precincts of a Sabbath-school, but a sweet and christian humility, a teachable, quiet spirit, and one which esteems others better than himself, should characterize all those who are engaged in this labor of love; the law of kindness should be their law, and one by which all their conduct is governed. They should all remember that they are operating in the same field, striving to advance the same cause, seeking the same

interests, under the same great Captain, who will reward them with the same joys, and, if faithful, greet them at last with the same welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mr. Editor, I sincerely hope that this important subject may receive that attention, that prayerful consideration, which it demands;—that its claims may be urged upon the christian community, and that Pastors of churches may occasionally present it to the consideration of their people, that parents may feel their duty, and do it; and that all may feel more deeply interested for the prosperity, the enlargement, and encouragement of those interesting institutions;—and may each individual member of the christian church, who has never entered this department of christian labor, put the question with sincere humility to his own heart, "Lord what wilt thou have me to do?" And having received a satisfactory answer by the dictation of the Holy Spirit, go forward in the path of duty, with fresh ardor and increased delight, and may the Lord continue to bless and crown these important institutions with the divine favor.

JUSTITIA.

For the Christian Secretary. CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

337. God's sword of war is always a sword of justice.
338. They that sacrifice not, must be sacrificed.
339. Sin will soon turn a paradise into a chaos, and sullies the beauty of the whole creation.
340. They that are quarrelsome, may expect to be quarrelled with.
341. The proud man is ripened for ruin, by the sunshine of prosperity.
342. Our being ready for death, will make it come never the sooner, but much the more easily; and those that are fit to die are most fit to live.
343. Thanksgiving is good, but thanksgiving is better.
344. Help thyself, and God will help thee.
345. We may not strive with our Maker by passionate complaints, but we may wrestle with him by faithful and fervent prayer.
346. Whom God sends the Spirit sends.—Those whom God commissions for any service, the Spirit, in some measure, qualifies for it;—and those may speak boldly, and must be heard obediently, whom God and his Spirit send.
347. The quarrel sinners have commenced with God, if not taken up by repentance, will be an everlasting quarrel.
348. Our inordinate fearing of man, is an implicit forgetting of God.
349. They that will not be counselled, cannot be helped.
350. Daniel's persecutors shall be cast into Daniel's den.
351. Those are far from terror, that are far from oppression.
352. As long as there is a devil in hell, and a persecutor out of it, God's people must expect frequent alarms.

REPORT ON PREMIUM OF \$200, FOR FOUR SHORT TRACTS.

The Committee to examine manuscripts for the sum of \$200, offered by benevolent individuals, through the American Tract Society, "in four premiums of \$50 each, for the four approved Tracts, not exceeding four, or at most eight pages each, (or 12 pages if a narrative,) which shall be best adapted to interest the great mass of readers, and guide them individually to Christ, and for general distribution as an introduction and auxiliary to faithful Christian effort and prayer for the salvation of men," would state, that they have examined the manuscripts submitted; and while all appear to be evangelical in sentiment, and some of them possess such merit that they will be published as Tracts, yet none have combined the excellencies desired in such a degree, as in the opinion of the Committee to claim the award of the premiums. The time of presentation is therefore extended to May 11, 1836, the day of the anniversary of the American Tract Society, until which time manuscripts may be addressed to WILLIAM A. HALLOCK, Corresponding Secretary, No. 150 Nassau-st., New York; or to the care of Rev. Seth Bliss, No. 5 Cornhill, Boston;—or of Mr. A. Flint, No. 11-2 South Fifth street, Philadelphia.

The manuscripts to be accompanied by a sealed envelope containing the name of the writer, and to be at the disposal of the Society's Publishing Committee, so far as desired for publication. No narrative will be published unless known to be authentic.

"The calls on the Society's Depository," as said the Committee in their original announcement, "indicate that there is a prevailing demand for short Tracts; so simple in their style as to be adapted to all classes of readers; so attractive in their titles and structure that they will be read; and at the same time so awakening and clear in their exhibition of truth as to be adapted to lead the sinner directly to Christ."

"Thousands of Christians are awake to the duty of laboring for the souls of men in connection with Tract distribution, who especially wish such Tracts as an introduction and auxiliary to their efforts."

"And it is believed that many pastors of churches and others in our favored country, whose labors God has blessed in the outpouring of the Spirit, and who have been accustomed to direct the minds of those under the ministrations and teaching of that blessed Agent, are admirably qualified, with Divine aid, to write Tracts adapted to the necessities of our fellow-men. Many have been made acquainted with facts in the religious history of individuals, which, embodied in a narrative, might be of unspeakable benefit to others."

"Is any method possible whereby such writers can, with equal sacrifice, accomplish greater good? Of a short, interesting, and effective Tract, it may be expected that from 50,000 to

100,000 copies will be circulated by the Society in a single year.

"The Committee beg writers to place themselves in the immediate presence of God, and to write as His messengers to guilty men whom they are soon to meet in judgment; and with an eye single to His glory and their salvation, under the guidance of the Holy Spirit in answer to prayer, to pour out for the printed page all the emotions of their hearts. They have never met with truths too awakening or heart-rending to be, in their opinion, adapted for circulation by this society. A Tract thus glowing and burning, as if kindled in heaven, they consider more valuable than silver and gold, even when consecrated to the treasury of the Lord."

The Examining Committee would only add, that as the object of the benevolent donors and all concerned in these premiums, is to secure Tracts adapted to promote the salvation of men, they cannot but hope that able writers will avail themselves of this occasion, to contribute for that important object.

THOMAS DE WITT,
B. C. CUTLER,
W. R. WILLIAMS, } Committee.

New York, October 14, 1835.

Note.—The Rev. Mr. White, of New York, will act on the Examining Committee in their further duties, in place of Rev. Dr. Cutler.

CHOICE NEW TRACTS.—Adapted for general distribution. No. 318, the Apostate, 4 pages; 319, Corporal Murray, 16 pp.; 320, "I've no Thought of Dying so," 4; 321, "Where did he get that Law?" 4; 322, Motives to Early Piety, 4; 323, the Bible an Inspired Book, 8; 324, Last days of Mr. Payson, 8; 325, "My Spirit shall not always strive," 4; 326, Children to be educated for Christ, 20; 327, the World to come, 4; 328, the Christian Traveller, 8.

We acknowledge our obligations to Br. O. C. COMSTOCK, for the two following letters from his son, G. S. COMSTOCK, missionary in Burmah, of the latest date.—N. Y. B. Reg.

SCHOONER BRILLIANT, at anchor off Cape Negrais, Feb. 16, 1835.

My Dear Parents—You may wish to know something more about persons and things in Burmah; but really I can say but very little.—There are many wrong ideas at home about matters here, but I don't know how to correct them. Mr. Judson appears about the same that persons of his age do in America; the same is true, also, of Mrs. Judson. I have not seen in the missionaries, or others, all that languor, sickness, &c., of which we hear at home. I suspect the truth is, that the climate of India, with temperate living, and prudence in reference to the preservation of health, is not necessarily fatal. While many die young, there are also many, natives and others, who live to a good old age. My own life may be prolonged many years, and it may soon terminate. I have very little anxiety in reference to this; I would be anxious to live to the glory of God while I do live. I tried, while at Maulmein, to pick up as much information in reference to missionary labor, &c., as I could; and I trust, when I come to dwell "a stranger in a strange land," I shall find what I learned of essential service to me.

March 2. We are now along side Ramee island, which, I suppose, is to be the scene of my future efforts in the cause of Christ. I can but look upon it with the deepest interest.—During the rains I shall sit down to the language, and hope to progress in it so much that I can talk tolerably well by their close. My dear wife enters into all my plans for doing good most cordially, and I have every reason to believe the Lord has given me a help-meet for me in all the toils and trials which may attend my future course.

7. We are now safely and pleasantly housed at Kyook Phyo. Every thing is landed, and nearly every thing seems to be in pretty good order. I like the location of the place well; it is said to be remarkably healthy. I have just returned from an introductory call on the English officers. They appear pleasant, and rather cordial, but are not, I presume, pious.

Affectionately,

GROVER.

KYOOK PHYOO, April 12, 1835.

I was told yesterday, that to-day some Hindoos would swing for caste; but could hardly believe, that, in a province which has been so long under English government, and where there are few of the victims of Brahmin superstition, and so little to excite their enthusiasm, any thing of the kind could occur. My doubts are now all removed; I have just returned from seeing one poor fellow swing. A large stick of timber was placed upright, and on the top were fixed long arms, which moved easily around the perpendicular shaft. At each end of these were fastened ropes, by one of which the cross-piece was moved, and to the other the man was to be suspended. Vast multitudes were assembled to witness the cruel rite. Dancing, drumming, &c. preceded the swinging. I saw the iron hooks while the men were fastening the two together with cords; they had sharp points, and were about a quarter of an inch in diameter. The head of a goat was cut off, and the blood sprinkled around the foot of the gallows, (if I may so call it.) When all was ready, the victim fell upon a mat, with his face to the ground; and after having been conversed with, (probably by a priest, by way of encouragement,) a portion of the skin and muscles of the back, as much as could be well taken between the thumb and finger, was raised, and the iron hook thrust through. This I saw, but, as it was difficult to maintain any post of observation, did not wait to see the other inserted in the other side of the back. Soon the man came dancing among the people, attended by several others to the place of swinging. The rope, at one end of the horizontal shaft, was then attached to the centre of the cords by which the hooks were united, and the poor deluded man was soon swinging round with great rapidity, some ten or fifteen feet from the ground, supported only by the hooks in his back. After swinging round about twenty times, he was taken down. I talked to the Burmans present,

as well as I could, of the folly and sin of such performances, and told them a man could not obtain merit by swinging, but must be saved by the merit of Christ alone. I distributed several tracts in the crowd, and returned to the house in time to read and speak to a multitude who stopped as they were returning from the swinging.

The following letter from the Rev. Dexter Munger, is inserted as a gratifying testimony in favor of Brother Frey, on whom gross slanders have recently been heaped by some political papers; though we are happy to add, that some editors have, in a manly manner, contradicted their injurious statements, having copied them from other papers.

WESTFORD, Oct. 27, 1835.

Dear Brother Boies,—I have had the privilege, within four days past, of hearing our much esteemed brother, C. F. Frey, dispense the precious Gospel of Christ, whom he once considered an impostor and a blasphemer, to four different, and, in some instances, unusually large congregations, who seemed to listen to the word with intense interest, and as for myself, I must say, I was much instructed and edified. At each of these meetings, a small sum was contributed, to defray his expenses, and to aid in the support of his family.

I am decidedly of the opinion, that Br. Frey's preaching, as an evangelist, is calculated to do much good in various ways, both to believers and unbelievers, and may God spare his useful life for many years to come, that he may make full proof of his ministry, and be the happy instrument of turning many to righteousness—and that he may have an opportunity of exhibiting to the world, practical proofs of the uprightness of his intentions, and of the purity of his motives, in travelling among the churches as he does, to preach the unsearchable riches of Christ, that God may be glorified.

Yours, in the best of bonds,

DEXTER MUNGER.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 31, 1835.

BAPTIST GENERAL TRACT SOCIETY.—It is believed that the facts in the case fully justify us in saying, that the objects of this Society are widening and deepening in the affections and prayers of the churches of our denomination. In consequence of this growing interest, benefactions are (we believe) somewhat increased; but by no means to the extent which is most desirable, to enable the managers to meet the wants of the destitute in this and other countries.—Two hundred and twenty-five names are obtained to pay five dollars each annually for five years, for the distribution of the Society's publications in the West; and it is yet hoped, that one thousand subscribers will be obtained for this purpose.

It is apparent that persevering diligence is a prominent characteristic of the General Agent and his coadjutors, who from time to time are enriching their repositories with new tracts of an evangelical and practical character, five of which are named in the extract below, from the Baptist Tract Magazine for October. In addition to the calls at the West, the Rev. Mr. Oncken most anxiously desires German tracts for his use; and especially that the means may be speedily furnished for the translation, and publication of Mrs. Judson's Memoirs in German. Donations for this purpose have already been made, but not near sufficient to accomplish it; and christians are earnestly solicited to contribute to this special purpose. Our devoted brother Oncken has his heart much upon this particular work, being very confident that the circulation of the Memoir in the German language, would be a great blessing to the people, and produce salutary effects by enlightening those who are now in darkness. The practice of constituting ministers and others, like members of the Tract Society is gaining; and if this presents a motive to replenish the Treasury, when other motives fail, we wish it were general.

From the Baptist Tract Magazine.

NEW TRACTS.

- No. 143 (8 pages.) The Causes and Cure of Spiritual Darkness—a letter from an old Minister to another in a distressed state of mind.
- No. 144 (8 pages.) The Substitute, by A. M. Beebe. Being a most conclusive argument against Infant Baptism, drawn from the fifteenth chapter of the Acts.
- No. 146 (24 pages.) Human Depravity Considered. By Joseph A. Warno, pastor of the Baptist Church, Brookline, Mass. "Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no not one." Ps. 53, 3.
- No. 147 (8 pages.) Directions and Encouragements to all who are desirous of knowing what the Lord requires of them.
- No. 148 (12 pages.) The duty of giving an adequate support to Ministers of the Gospel, by several Agents of Churches under the pastoral care of Wm. F. Broadus, of Virginia. The origin of a lamentable delinquency in this duty is pointed out in the tract—the evils resulting therefrom are faithfully depicted, and the duty it most clearly proved from the word of God.

Misunderstood.—When, three weeks since, the opinion was penned—"That foreign missionary operations were allowed to occupy the minds of the churches, to an extent by far too great, when compared with the claims presented upon our own continent," nothing was farther from our heart than by possibility, to make an "invidious" comparison between Home and Foreign Missions; and we were simple enough to think that subsequent remarks in that article would prevent our being so understood.

As we then said, and have said before, and now say again, it was not, never has been, and is not now our desire, to lessen by a single dollar the amount for F. Missions; but by comparing the greater sum with the less, to show the churches their error, in giving such comparatively limited aid to pressing objects at home. If our ideas were not expressed in the most happy manner, let the fault be charged to the proper account—a want of capacity, (and not envy, or malignity, as the word invidious is said to mean,) and we allow the charge.

In further remarks in our last, we said, "our opinion of the comparative claims of this and other countries, as fields of missionary labor, may be erroneous;" and we thank the editor of the N. Y. Bap. Register for the reasons by him assigned, to show that more funds are necessary for other portions of the world collectively, than for this continent. His reasons are weighty, and may, possibly, result in a conviction

the folly and sin of such a man could not be, but must be saved by a distributed several to a multitude who turning from the swing-

the Rev. Dexter Munger, testimony in favor of broth- anders have recently been papers; though we are hap- have, in a many manner, statements, having copi-

STAFFORD, Oct. 27, 1835. have had the privilege, bearing our much esteemed the precious Gospel of siders an impostor and a t, and, in some instances, who seemed to listen interest, and as for myself, destroyed and edified. At hall sum was contributed, to aid in the support of his

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of bonds, DEXTER MUNGER.

SECRETARY.

TOBER 31, 1835.

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three weeks since, the foreign missionary ope- occupy the minds of the season, been sending home, according to custom, his observations upon men and things, which have ap- peared in the columns of the Pioneer.

His remarks generally partake of the true Wes- tern, fearless, independent style; are sometimes very amusing, at others far less so—and not a few of them would, probably, if made by another man, be thought seriously objectionable. They are made by Br. Peck, however, and had he not undertaken, with what we think an unbecoming lightness, to ridicule the late senior class of Brown University, for acting decided- ly according to their conscientious views of right, and to degrade them before the public, in respect to their appearance and feelings on Commencement day, the extract given below should have gone to our read- ers without a remark.

If we do not greatly mistake the character of the age, one of its prominent features is, to be very conscientious so far as interest and popular favor will permit; and where these interpose, to give conscience the time of day and half the road, and pass on with the applauding multitude;—and whoever cannot be cajoled or frowned into submission, are to be "Lynch- ed" by public ridicule.

This is only one of many instances, in which the young gentlemen of that class, have been directly or

that the opinion expressed was erroneous, so far as perfect equality of means was concerned.

By an article in the Churchman, (an Episcopal paper,) we perceive that the editor of that paper has been called to account for expressing his opinion, that as much had ought to be expended for Home as for Foreign Missions. He does not give up the opinion, how- ever.

After all, it appears highly probable, that had the order of words by us used been inverted, so as to have read, by far too little was given, and too little felt for H. Missions, little or no alarm would have been excited—and we cannot perceive why it would not have amounted to the same thing.

NEW HAVEN ASSOCIATION held its tenth Anniversary in New Haven, on the 7th and 8th inst. Sermon by Br. N. Wildman, now of Suffield, from Luke xiv. 11. Br. Irenus Atkins, Moderator, br. J. Cookson, Clerk. This association has 18 churches, 15 ordained minis- ters, and 3 unordained. Added by baptism, 42; total, 1869.

Number of scholars in Sabbath Schools, 724; teach- ers, 171; Bible class, 193; missionary societies, 9. A committee was appointed to examine the plan of the minister's widows fund, published in the Hudson River minutes.—The Report was unfavorable to its adoption.

It would have been gratifying to those ministers in the Hartford Association, who formed a society for this purpose two years since, if the committee had been instructed to examine our Connecticut plan in connexion with the other. We are ignorant of any reasons urged against it, and hope our brethren who are interested will be persuaded to turn their attention to it.

The churches are formed into four divisions for the purpose of holding in each a quarterly conference, for the promotion of piety. This looks exceedingly pleas- ant and promising; and may the Head of the church greatly bless their convocations.

Sabbath School Conventions are also formed in two divisions, embracing all the churches.

Rev. John Cookson, of Middletown, is Correspond- ing Secretary.

STONINGTON UNION.—Sermon by S. Spaulding, from Matthew v. 16. Roswell Burrows, Moderator, N. E. Shailor, Clerk. Churches 17; ordained ministers 15; and 3 licentiates; added by baptism 199; total, 3237.

Nearly 1000 youth are reported as belonging to their Sabbath Schools, in which nearly every church is said to be engaged. Teachers employed 193.

The association recommended the formation of a Sabbath School Teachers Convention, to be auxiliary to the Con. Bap. Sabbath School Society. Bible classes and infant classes were recommended. The only committee which did not present a report was the committee on Periodicals, consisting of brethren Wm. Palmer, F. Wightman, and C. Tilden. The subject of temperance was well handled: of this committee, br. Amos R. Wells was chairman.

They have a Missionary Society to operate within their own body, but the Report is not published.

WESTFIELD ASSOCIATION.—Minutes received. Ser- mon by Isaac Child, from Luke x. 38-42. Henry Archbald Moderator, Pierpont Brockett, Clerk.— Churches 18; added by baptism 64; ordained minis- ters 12; total, 1942.

ORDINATION.—Ordained at Wethersfield, Newington Society, on the 25th inst., Mr. Samuel W. Clark, re- cently from the Newton Theological Institution, and member of the Baptist Church in Meriden. After ex- amination, and deliberation, concluded unanimously on the following order of exercises: 1st, Select por- tions of scripture, Rev. T. O. Judd; 2d, Introductory Prayer, Rev. Benjamin Manning; 3d, Sermon, Rev. Henry Stanwood; text ii. Corinthians, ii. 16, last clause; 4th, Ordaining Prayer, Rev. Wm. Bentley; 5th, Charge, Rev. Gustavus F. Davis; 6th, Right Hand of Fellowship, Rev. Rollin H. Neale; 7th, Con- cluding Prayer, George B. Atwell; 8th, Benediction by the Candidate.

WM. BENTLEY, Modr.

Geo. B. ATWELL, Clerk.

ORDINATION at CAMBRIDGEPORT.—On the 18th inst., Mr. Lewis Colby was ordained as an Evangelist. Ser- mon by Dr. Sharp, from Timothy 4, 12; (1st or 2d Timothy?) ordaining prayer by Mr. Lovell; right hand of fellowship by Mr. Jacobs. No charge is spo- ken of.

Mr. Lovell goes to Alton Seminary as a Professor of Theology. And by the way, we are much gratified to learn, that \$30,000 have been obtained in and about Boston, for the endowment of that Seminary; ten thousand of which was given by Dr. Benjamin Shurt- leff of Boston.

THE PIONEER.—The senior editor of this paper, our beloved and indefatigable brother, J. M. Peck, has, during his extensive travels at the east the present season, been sending home, according to custom, his observations upon men and things, which have ap- peared in the columns of the Pioneer.

His remarks generally partake of the true Wes- tern, fearless, independent style; are sometimes very amusing, at others far less so—and not a few of them would, probably, if made by another man, be thought seriously objectionable. They are made by Br. Peck, however, and had he not undertaken, with what we think an unbecoming lightness, to ridicule the late senior class of Brown University, for acting decided- ly according to their conscientious views of right, and to degrade them before the public, in respect to their appearance and feelings on Commencement day, the extract given below should have gone to our read- ers without a remark.

If we do not greatly mistake the character of the age, one of its prominent features is, to be very conscientious so far as interest and popular favor will permit; and where these interpose, to give conscience the time of day and half the road, and pass on with the applauding multitude;—and whoever cannot be cajoled or frowned into submission, are to be "Lynch- ed" by public ridicule.

This is only one of many instances, in which the young gentlemen of that class, have been directly or

indirectly censured for refusing a regular "parc- ment," upon conditions which they conscientiously believed were wrong; and knowing that Br. Peck means to be a conscientious man, and a firm friend and advocate of the liberty of conscience in others, we confess a degree of surprise at his remarks about the young men referred to.

There can be but little doubt that the Magistrates and people of Massachusetts, thought once as lightly of the "tender conscience" of Roger Williams and his companions, which produced their banishment, as our good brother thinks of that of the "Seniors," and at- tributed their steadfastness to similar causes—"the genius of the age—misrule—innovation—and the true leveling system." "Poor fellows—how sorry they looked," when, for conscience sake, they sat down by a spring, and called the place PROVIDENCE!

It was not to find fault with Br. P. that we began to write these remarks, but to introduce his rather mu- sical article—and here it is.

From the Pioneer, of Oct. 9.

PROVIDENCE, R. I. Sept. 3, 1835.

Yesterday was the gala day of Rhode Island—the sixty-sixth anniversary of Brown University. And as has long been the custom, the little state was all in commotion, and its thousands, from every nook and corner, were pouring into the city of Providence.—The college commencement in this state outshines and eclipses every thing else. It is the most con- spicuous day in the calendar. Spinning Jennies and power looms stop their hum—factories are shut up—boys and girls have holiday—clod-hoppers come from the country—steam-boats, rail-road cars, stages, carriages—chaises, and country wagons, are all put into requisition—all crowded, and pushing towards the city. All is bustle, jostling, gallanting, huzzing—each person shakes the hand of his neighbor with a hearty grip. Here are seen patriarchs, sages, doctors of divinity, and literary men of every grade and description. Here is truly "the feast of reason, and the flow of soul." The school arches clasp their hands in transport, while thinking of the college, because there is one day in the year he can lawfully play truant, escape from the book and the birch, and join in the general festivity. Even the negroes maugre the abolition mania—show their teeth—roll up their white eyes, and laugh with ecstasy.

Brown University, under the administration of Dr. Wayland and his able coadjutors, has arisen to an elevated position, and now stands amongst the first of New England Institutions. But the genius of the age, misrule and innovation, has worked its way into the brains of a portion of its students. A number have become so conscientious as to decline college honors, unless the distinction of grades and parts is abolished, and all are placed on the true leveling system. The Faculty treated their tender consciences kindly and respectfully, gave the Seniors an honorable dismissal for a "partial" course, without the Baccalaureate de- gree. Poor fellows! how sorry they looked! Three noble looking fellows, however, spoke their speeches, wore their gowns, and received their parchments.—The rest of the seniors looked on, and doubtless felt queer under the blessing of an enlightened conscience! A liberal supply of "Honorable" degrees were showered down, such as L. L. D.—D. D.—L. B.—and A. M.'s.

It was amusing to see Dr. W.—, a most excellent man, with a four-cornered oxonian cap, presiding, whose countenance and heavy eye-brows, seemed to say, "approach me not," and hear him talk Latin so gravely, while he addressed the corporation and the students.

Our English brethren, Dr. Cox and Dr. Holy, were present, and much delighted with all they saw and heard. At night, Dr. Cox preached in the First Baptist church, one of the largest meeting-houses in the United States, to a crowded congregation. The dis- course was a grand one, from John 3, 30. "He must increase." It was eloquence itself, and exhibited a striking similarity in manner of delivery and action, to the late Dr. Staughton, as he was 30 years since.

Providence is the memorable place of Roger Wil- liams' banishment, where the ordinance of baptism was rightfully administered for the first time, on the American continent, and about 20 years since.—Here was first planted those great principles of reli- gious liberty, which are now among the corner stones of our republican edifice. Rhode Island originally was a Baptist state. Brown University, as ordered in its charter, and according to its present administration, is a Baptist college,—and the first church in Providence is the oldest Baptist church on the continent.—It is in a prosperous condition, with the Rev. Mr. Patison for its pastor. There are three other Baptist churches in this city, all of which are prosperous.

The following are brother Peck's views of the ex- cellencies and defects of New England preachers—as set forth in the same paper.

There is less fervor, feeling, and animation in the ser- mons in New England, than in the West and South, but there is more logic and instruction. The aim of an evangelical preacher, is to enlighten the understand- ing, and produce conviction in the mind, of the truth of the proposition. Little is done to awaken the pas- sions and sympathies of our nature. Many preachers are so fearful of producing temporary excitement and impulses, and aim so exclusively to enlighten and con- vict the understanding, as to destroy, in a great mea- sure, the effect intended to be produced by the preach- ing of the Gospel. There is, also, a stiffness and for- mality in announcing the truths they utter. New England preachers have been long and continually taught to avoid every thing in tones, voice, and ges- tures, that appears theatrical, hence they purely utter words and sentences in a cold and apparently un- feeling manner. No subject admits of such pathos and feeling, as the Gospel of Christ. In some parts of New England, the practice of reading sermons is becoming quite common. A few leading men of re- fined and fastidious minds, are pleased with this meth- od—this innovation upon ancient Baptist habits,—but a large majority of the people, all other things in the preacher being equal, are far more interested in the delivery of well-digested thoughts uttered in language dictated by the impulse of the moment.

In general, there is a manifest defect in the manner of New England speakers. A labored effort is made to utter words; they do not flow out in a stream.—Doubtless, much of this defect arises from an early habit of hesitating in the midst of sentences. Could there be a commingling of the animating manner of our good speakers in the west, and especially the style of our most able exhorters, introduced into New England, and the same logical and instructive form of their discourses still be retained, a happy compound would be produced. Or what is the same, let our western preachers, with all their vivacity, fervor of feeling, command of language, and rapidity of thought, be taught to reason as logically, and grasp a subject, and exhibit its parts, relations and bearings, as our N. England brethren, and they would obtain complete command over their hearers.

LAW DECISIONS.—Mr. J. C. Tucker sued Joseph Hunt for damages to his horse and sulkey, the horse being frightened by the discharge of a rocket by the lat- ter, at Vauxhall Garden. The case was tried in the Superior Court of New York, and the plaintiff obtain- ed a verdict for all he demanded. This established the just principle, that the employment of dangerous means for pleasure, though in a lawful way, subjects the person who employs such means, to make good all damages sustained by persons injured by the exhibi- tion.

ANOTHER DECISION.—The owners of a sloop, at an-

chor in the Hudson during the night, with no light hung out, sued the owners of the steamboat Ohio which ran into the sloop and sunk her. Six cents damages and the cost of suit was awarded the plain- tiffs. A vessel at anchor in the river, must keep a light up during the night, or get nothing for injuries sustained for the want of it.

CORRESPONDENTS. We are enquired of by one who is much respected, whether a certain poetical effusion was rejected for "want of merit?" We can only say that though it was thought to rank far below the or- dinary productions of the writer, it was mainly on ac- count of the frequency with which that particular sub- ject has been brought before the public, that it was not inserted.

ANOTHER, and selected article, handed by a friend, the publisher thinks it more wise to defer just now.

We have also on hand some interesting sheets from another experienced brother, of whom we ask to con- tinue the loan, till we can use them at a proper mo- ment.

AMICUS in reply to Iota, &c. came to hand one day too late for this week, and is of necessity deferred.—The publisher of the Secretary begs to be excused from publishing Professor Stewart's criticisms, as requested by Amicus: not because he fears Greek, but because he believes it to be (in the hands of its present agi- tors) an interminable labyrinth, in the perils of which so small a sheet as the Secretary would be swallowed up and lost; and that without securing any tangible benefit to the church of God, or the temperance cause.

From the S. School Journal.

THE SUNDAY SCHOOLS OF THE BAPTIST CHURCHES in Philadelphia have resolved to hold an annual meet- ing for the purpose of mutual encouragement, and the general advancement of the cause. The first meeting was held in the Sanson-street meeting-house, on the afternoon of the 8th inst. Nearly the whole of the great area of that edifice was filled with children and teachers, and the rest of the house with spectators.—The Philadelphia Association holding its annual ses- sion at this time, a number of ministers were present. After the reading of a portion of the Scripture by the Rev. Mr. Gillet, pastor of the church, a hymn was sung, in which the voices of the children were de- lightfully predominant. Prayer was then offered by the Rev. Mr. Woolley, of Philadelphia, and a report read by J. B. Trevor. After alluding to the advan- ces of holding such meetings, in bringing teachers to better acquaintance and mutual assistance, reports were read from some of the schools which united in the celebration. In six schools there are 138 teachers, and 1,124 children; and in four of these the li- braries amount to 1,496 volumes. The schools of the First Baptist church report, that four male teachers and thirty-seven scholars were united to the church dur- ing the year. There are about 400 scholars in these 6 schools, and they have 1,000 volumes in the libraries. Nine pupils of the Sanson-street schools were united to that church during the year.

After the report, remarks were made by Rev. Messrs. Hill, of Troy, Gillet, of N. York, and Clarke, of Balti- more, hymns being sung in the intervals. Notice was given that the schools would hold quarterly prayer- meetings, and that the first would take place on the third Thursday evening of October, in the lecture room of the First Church.

BY HIS EXCELLENCY HENRY W. EDWARDS,

GOVERNOR OF THE STATE OF CONNECTICUT.

A PROCLAMATION.

THIS year has again revolved, and we, the spared monuments of the goodness and protecting care of our Heavenly Father, witness a return of that sea- son which calls for a review and devout acknowl- edgment of our temporal and spiritual blessings.

In accordance then with long established usage, I hereby appoint THURSDAY, the 26th of NOVEMBER NEXT, to be observed as a day of Thanksgiving, Praise and Prayer to God; and I invite all the people of this state, on that day to assemble in their respective places of worship, with their Pastors and Religious Teach- ers, and devoutly and fervently render their homage of Thanksgiving and Praise to our Heavenly Father, for the manifestation of his goodness, in extending to us the blessings of peace with foreign nations, and preserving us from domestic commotion. In causing the earth to bring forth its fruits, and the sea to yield up its treasures. In giving us health, and preserving us from wasting and desolating sickness. In prosper- ing our efforts for the amelioration of our temporal condition, and continuing to us our spiritual privileges. And above all, in the gift of his gospel, and the redemption therein revealed. And also to supplicate Him, that He would enlighten our minds and guide our hearts in all those things which concern our fu- ture destiny. That in our efforts to render our condi- tion as a nation and as individuals more conformable to his will, and to offer Him that service and worship we believe to be his—we may act with singleness of heart and purity of purpose, and be so guided and di- rected that good may be the result. That he would give us a spirit of meekness and forbearance, and cause us to regard fully the consequences of all our pro- ceedings. That He would cause all in authority to be truly sensible of their duty, of the importance of the trust committed to them, and of the responsibility un- der which they act; and to be influenced and guided in all their acts, by a sincere desire to promote His honor and glory, and the happiness of their fellow- men. And finally, that He would enable us to live so that through the merits and intercession of our Medi- ator and Advocate, we may become the inheritors of life eternal.

Given under my hand and the seal of said State, at New Haven, this Twentieth day of October, in the Year of our Lord One Thousand Eight Hun- dred and Thirty-Five, and of the independence of the United States the year.

HENRY W. EDWARDS.

By His Excellency's command,

ROYAL R. HINMAN, Secretary.

The Census of the City and Town of Hartford, re- cently taken, under the authority of the Common Council and Select-men, shows the following result: Whole number in 1835, 11,777. do. in 1830, 9,789. Increase in five years, 1,988. Number of Whites, 11,204; Blacks, 573. Increase in the City, 1,727. Town except City, 261. In 1790, population 4090. Increase in 10 years. 1800, do. 5347. 1810, do. 6,033. 1820, do. 6,801. 1830, do. 9,789. 1835, do. 11,777. Incr. 5 years, 1,988. Published by order of the Court of Common Coun- cil. WM. CONNER, City Clerk.

General Intelligence.

From the N. Y. Weekly Messenger.

LATE FROM EUROPE.—The Francis Dupau, Captain Robinson, from Havre, arrived at this port on Thurs- day evening, bringing Paris papers to September the 19th and London papers of the 17th ult. The news is not important from any part of Europe, either in political or other matters. We subjoin the most inter- esting items of intelligence that we can find.

ITALY.—Accounts from Leghorn of the 3d of Sep- tember, that the cholera is prevailing in that city.— One letter says:

"It is scarcely possible to imagine the disasters oc- casioned by the cholera. All species of commerce and industry is annihilated. The disease is invariably fatal; fifty or sixty are carried off daily. Most of the families in easy circumstances have quitted the town, and such as remain have shut themselves up in their houses as in the time of plague. Provisions are collect- ed for a consumption of three, and even six months in some instances, and all communications with their most intimate friends are interrupted.

CONSULATE OF THE UNITED STATES, } Liverpool, Aug. 3, 1835.

The Hon. John Forsyth, Secretary of State:

Sir: An opportunity offering yesterday by a trans- ient vessel, I avail myself of it, to convey to you the painful intelligence of the death of his Excellency WILLIAM T. BARRY, who, on his way to the court of Madrid, arrived at this port on the 16th inst. He landed in great debility, and was immediately attended by two of the first medical men in the place: his mal- ady, however, was beyond the reach of human relief, and he sunk under it gradually, without pain or suf- fering of any kind—he breathed his last about 11 o'clock yesterday, and will be interred in the most re- spectful manner, and without ostentation, on the day after to-morrow.

I have the honor to be Your obedient servant, FRANK B. OGDEN.

UTICA ABOLITION CONVENTION.—We have seen ac- counts of the transactions in Utica on the assembling of the State Abolition Convention in that city, last week; and although they might be of interest to our friends, we have neither time nor space to give them, and the following letters from a correspondent of the N. Y. Daily Advertiser afford the best summary ac- count we can give.—Advocate.

UTICA, Wednesday, October 21st.

Dear Sir,—The Anti Slavery Convention met to day at the Bleeker st. Church. There appeared about 600 delegates from different parts of the state, and from other states. The common council had voted to ap- propriate the Supreme Court room for the use of the convention, but the people took possession before they got there; and they organized in the Presbyterian church in Bleeker street. Judge Brewster, of Gen- nesee Co. was called to the chair, and the Rev. Mr. Wetmore, of this city, was appointed Secretary. A Society was called by Alvin Stowart, forming a State Society, and a declaration of sentiment was also offered to the meeting, when a collection of citizens, headed by Mr. Beardsley, Judge Hayden, and a young man by the name of Williams, came in, crying out, a committee of the citizens of Utica, hear &c., when Mr. Beardsley commenced, made a speech, in which he told the Convention how wrong it was to be against the voice of the people, and the tumult being continued in an uproarious manner, the Convention adjourned.— They will probably meet again at Whitesborough to- morrow.

UTICA, Friday, October 23, 1835.

GENESEE: In my last I mentioned that the convention had ad- journed to Whitesborough. I should have said Peter- borough. The members after having received an in- vitation from Garrett Smith Esq. adjourned to the latter place. There the Society appointed William Jay Esq. of Bedford, President of the New York Anti Slavery Society, Rochester County, and a Vice President for each senatorial district. Garrett Smith, Esq., who has been one of the greatest obstacles in the way of the Abolitionists, addressed them for an hour and a half, avowing himself in favor of their good principles. He opened his house to them and treated them with the greatest hospitality.

A subscription was opened which amounted to elev- en hundred dollars. The State Society will have Uti- ca for the theatre of its operations, where they will carry on their printing, &c. About 600 enrolled their names at Utica, and about four hundred arrived after- ward. Almost every county in the state was num- erously represented—and the convention was the largest ever held in the state on any occasion. The conven- tion was as far as could be easily ascertained about equally divided on politics, between Whig and Tory, but it is believed that they would be willing to merge all minor questions in the one that agitates the coun- try to so great an extent at the present time. The ac- counts of violence which you will hear reported are without foundation. The vote of the common council of Utica is about a fair specimen of the opinion of the people of this town. The rioters were a good many of them from other towns. The grog shops were thrown open, and liquor furnished gratuitously prior to the meeting of the mob.

THE LATE FRESHET.—The rise of the Ohio river at Wheeling, caused by the late flood, was thirty five feet, and the lower part of the town was only from eight to ten feet above the water.—Transcript.

THE WESTERN FLOOD.—The Rochester Advertiser of Thursday last contains some further particulars of the flood. It says: "We apprehend that considerable damages will be sustained by the farmers along the banks of the Gen- nesee, as the fruits of their industry are continually wending their way to the lake. The water is still on the rise, and the rain still falling. The quantity of flood wood continually descending the stream, excites fears for the bridges, against which it frequently lodges in vast quantities. We have just learned that the bridge at Carthage, finished this season, has been swept away."

Letters have been received from Capt. Allyn, of the ship Phoenix, of this place, dated Valparaiso, March 27th, 1835. Officers and crew all well; had 1400 bls. sperm Oil.

Capt. Allyn communicates the melancholy intelli- gence of the death of Capt. Fitch, the 3d Mate, and a Boat Steerer, of the ship Superior. Capt Fitch was preparing his muskets for landing at the Navigators Island, when a keg of powder was accidentally explo- ded, which caused the disaster.

He was a man of uncommon abilities and merit, de- servedly respected and esteemed by all who knew him, and his death will be long lamented by his friends in this city.—New London Gaz.

THE NEW AMBASSADOR.—The London Gazette of September 23d, contains the following announcement: "The King has been graciously pleased to nominate and appoint Henry Stephen Fox, Esq., now his majes- ty's envoy extraordinary and minister plenipotentiary to his majesty the emperor of Brazil, to be his majes- ty's envoy extraordinary and minister to the United States of America.—16.

MARRIED.

In this city, on Sunday evening last, by Rev. G. F. Davis, Mr. Marshall H. Tryon, to Miss Chloe Chap- man.

In this town, by the same, Mr. Mather Wilson to Mrs. Catharine Childs.

DIED.

In this city, on the 23d inst. Mrs. Ann Terry, wife of Deacon John Terry, aged 49.

In this city, on the 24th inst. Mr. Moses B. Stuart, aged 22, son of Professor Moses Stuart, of Andover, Mass.

Died, in this city, on the 3d inst. Rufus C. Sage, of Sandisfield, Mass. aged 17 years. The deceased was characterized by sweetness of disposition, inducing him to make many personal sacrifices for the happi- ness of those with whom he was associated, which, together with activity and assiduity in business, had

much endeared him to his friends. His death is deep- ly lamented.

"As when a flower innately sweet, First opening nature's scenes to greet, Is rudely withered in the dust, By the untimely hand of frost; So he, when blooming forth in youth, With passions coy, and heart of truth, Was sudden snatch'd from life's brief day, To mingle with insensate clay. Did death e'er had soft sorrow's sighs, Or melt in view of fearful eyes; He would have paused—not ruthless now, Have blasted youth's resplendent brow." Com.

At Stonington, on the morning of the 17th inst. AMOS DENISON, Esq. aged 78 years. Mr. Denison was a native of Stonington, and well known throughout the town. In early life he followed maritime pursuits, and during the revolutionary and late war, rendered some service to the country. He subsequently became identified with the farming inter- ests, of which he was an intelligent and worthy repre- sentative. For several years he was elected to the General Assembly, and nearly to the close of his life, filled various responsible offices among his fellow citi- zens.

He possessed in an uncommon degree the qualities of keen penetration, and discernment of mind. As he approached the termination of his days, he was led to think frequently on the subject of religion; and at the time of his peaceful and happy death, was propounded for admission to the first congregational church. "Blessed are the dead who die in the Lord."—Gaz.

NOTICES.

Polemic Society.

THE Society will hold a public debate on Wednes- day evening next, at half past 6 o'clock, at Hurlbut's Music Saloon, in Temple street. Hartford, Oct. 31, 1835.

CENTENNIAL ANNIVERSARY.

The Committee heretofore appointed by the citizens of Hartford, to make arrangements for the approach- ing celebration, have concluded to recommend that the same be held on the 9th day of November. An ad- dress will be delivered by the Rev. Dr. Hawes, and it is expected that there will be a procession of the inhabi- tants upon the occasion, in which the Committee de- sires that all who feel an interest in the subject will cor- dially unite.

The Committee have invited His Excellency, Gov- ernor EDWARDS, and His Hon. Lieut. Governor STOD- DARD, to favor us with their presence.

The Field Officers, together with the several Inde- pendent Military Companies within the town, have been requested to aid in the ceremonies of the day.

Such further arrangements as may be deemed es- sential to effectuate the wishes of our citizens, in re- gard to this interesting occurrence, will be made and published by the Committee, at an early period. Hartford, Oct. 26, 1835.

A series of religious meetings for prayer, exhorta- tion and preaching will be held in the new Baptist meeting-house, near Bulles Cove, in Waterford, about 3 miles from New London, on the Norwich road, com- mencing on Tuesday, Nov. 10th. Ministering and lay brethren from abroad are hereby most affectionately invited to unite with us on the occasion.

In behalf of the brethren in that place.

THE next quarterly meeting of the Westfield Min- isterial Conference will be held at the house of the subscriber, on Thursday, Nov. 3d, at 2 o'clock, P. M. HENRY ARCHIBALD, Sec'y. Middlefield, Oct. 15, 1835.

POETRY.

From the Ohio Observer.

Mr. Weld taking a little book from his pocket, said he would read to them the longings of a slave after liberty, written down by himself, or rather dictated (for he could not write) and written down by another. He was the property of Mr. James Horton, of Chatham Co., North Carolina. And it should be observed that he said nothing of positive inflictions, as the cause of his wretchedness, nothing but that he was treated with the utmost kindness.

"Come, melting pity, from afar,
And break this vast enormous bar
Between a wretch and thee;
Purchase a few short days of time,
And bid a vassal soar sublime,
On wings of liberty."

Alas! and am I born for this,
To wear this slavish chain?
Deprived of all created bliss,
Thro' hardships, toil and pain.
How long have I in bondage lain,
And languished to be free!
Alas! and must I still complain—
Deprived of Liberty?
Oh Heaven! and is there no relief
This side the silent grave—
To soothe the pain—to quell the grief
And anguish of a slave?
Come liberty, thou cheerful sound,
Roll thro' my ravished ears!
Come, let my grief in joys be drowned,
And drive away my fears.
Say to the foul oppression, cease,
Ye tyrants rage no more,
And let the joyful trump of peace
Now bid the vassal soar,

Am I sadly cast aside,
On misfortune's rugged tide?
Will the world my pains deride,
For ever?
Must I dwell in slavery's night,
And all pleasure take its flight,
Far beyond my feeble sight,
For ever?

Worst of all, must hope grow dim,
And withhold her cheering beam?
Rather let me sleep and dream,
For ever!

Something still my heart surveys,
Groping thro' this dreary maze;
Is it hope? then burn and blaze,
For ever!

Leave me not a wretch confined,
Altogether lame and blind—
Unto gross despair consigned,
For ever!

Heaven, in whom I can confide,
Canst thou not for all provide?
Condescend to be my guide,
For ever.

And when this transient life shall end,
Oh, may some kind eternal friend
Bid me from servitude ascend,
For ever!"

From Ross's Narrative in search of a Northwest Passage.

THE RESCUE.

March 26, 1833.

At four in the morning, when all were asleep, the look-out man, David Wood, thought he discovered a sail in the offing, and immediately informed Commodore Ross, who by means of his glass, soon saw that it was in reality a ship. All hands were immediately out of their tents and on the beach, discussing her rig, quality and course; though there were still some despairers, who maintained that it was only an ice-berg.

No time was however lost; the boats were launched, and signals made by burning wet powder; when completing our embarkation, we left our little harbor at 6 o'clock. Our progress was tedious, owing to alternate calms and light airs blowing in every direction; yet we made way towards the vessel, and had it remained calm where she was, should soon have been alongside. Unluckily, a breeze just then sprang up, and she made all sail to the south-eastward, by which means the boat that was foremost, was soon left astern, while the other two were steering more to the eastward, with the hope of cutting her off.

About ten o'clock, we saw another sail to the northward, which appeared to be lying to for her boats; thinking, at one time, when she hove to, that she had seen us. That, however, proved not to be the case, as she soon bore up under all sail. In no long time, it was apparent that she was fast leaving us; and it was the most anxious moment we had yet experienced, to find no less than two ships, either of which would have put an end to all our fears, and all our toils, that we should probably reach neither.

It was necessary, however, to keep up the courage of the men, by assuring them from time to time, that we were coming up with her;—when, most fortunately, it fell calm, and we really gained so that, at 11 o'clock, we saw her heave to with all sails aback, and lower down a boat, which rowed immediately towards our own.

She was soon alongside, when the mate in command addressed us, by presuming that we had met with some misfortune, and lost our ship. This being answered in the affirmative, I requested to know the name of the vessel, and expressed our wish to be taken on board. He answered that it was "the Isabella of Hull, once commanded by Captain Ross," on which I stated that I was the identical man in question, and my people the crew of the Victory. That the mate, who commanded this boat, was as much astonished at this information, as he appeared, I do not doubt; while with the usual blunderheadedness of men on such occasions, he assured me that I had been dead for two years. I easily, however, convinced him, that what ought to have been true, according to

his estimate, was a somewhat premature conclusion; as the bear-like form of the whole set of us might have shown him, had he taken time to consider, that we were certainly not whaling gentlemen, and that we carried tolerable evidence of our being true men, and not impostors, on our backs, and in our starved and unshaven countenances. A hearty congratulation followed of course, in the true seaman style, and, after a few natural inquiries, he added that the Isabella was commanded by Captain Humphreys, when he immediately went off in his boat to communicate his information on board, repeating that we had long been given up as lost, not by them alone, but by all England.

As we approached slowly after him to the ship, he jumped up the side, and in a moment the rigging was manned: while we were saluted with three cheers, as we came within a cable's length, and were not long in getting on board my old vessel, where we were all received by Capt. Humphreys, with a hearty seaman's welcome.

Though we had not been supported by our names and characters, we should not less have claimed from charity the attentions we received; for never was seen a more miserable looking set of wretches; while, that we were a repulsive looking people, none of us could doubt. If to be poor, wretchedly poor, as far as our present property was concerned, was to have a claim on charity, no one could well deserve it more, but if to look so, to be frightened away the so called charitable, no beggar that wanders in Ireland, could have outdone us in exciting the repugnance of those who have not known what poverty can be. Unshaven since I know not when, dirty, dressed in the rags of wild beasts, instead of the tatters of civilization, and starved to the very bones, our gaunt and grim looks, when contrasted with those of the well dressed and well fed men around us, made us feel, I believe, for the first time, what we really were; as well what we seemed to others. Poverty is without half its mark, unless it be contrasted with wealth; and what we might have known to be true in the past days, we had forgotten to think of, till we were thus reminded of what we truly were, as well as seemed to be.

But the ludicrous soon took place of all other feelings; in such a crowd, and such confusion, all serious thought was impossible, while the new buoyancy of our spirits made us abundantly willing to be amused by the scene which now opened. Every man was hungry, and was to be fed, all were ragged and were to be clothed; there was not one to whom washing was not indispensable, nor one whose beard did not deprive him of all English semblance. All, every thing, too, was to be done at once; it was washing, dressing, shaving, eating, all intermingled; it was all the materials of each jumbled together; while in the midst of all, there were interminable questions to be asked and answered on all sides; the adventures of the Victory, our own escapes, the politics of England, and the news which was now four years old. But all subsided into peace at last. The sick were accommodated, the seamen disposed of, and all was done, for all of us, which care and kindness could perform. Night at length brought quiet and serious thoughts; and I trust there was not one among us who did not then express, where it was due, his gratitude for that interposition which had raised us all from a despair which none could now forget, and had brought us from the very borders of a not distant grave, to life, and friends, and civilization.

Long accustomed, however, to a cold bed on the hard snow or bare rock, few could sleep amid the comfort of our new accommodations. I was myself compelled to leave the bed which had been kindly assigned me, and take my abode in a chair for the night, nor did it fare much better with the rest. It was for time to reconcile us to this sudden and violent change, to break through what had become habit, and to insure us once more to the usages of our former days.

REMINISCENCE.

A few days since, 'a part of the bones of two human bodies, nearly burnt to cinders, were found in the ruins of the house No. 115, Fulton-street, New York. The coroner held an inquest on them, and it was satisfactorily proved that they were the bones of David Carlisle, aged 67 years, and Andrew Wyeth, aged 35 years, who unfortunately perished in the late fire.

David Carlisle, whose melancholy fate is here recorded, was a native of Walpole, N. H. He served a regular apprenticeship with Mr. Isaiah Thomas, senior, at Worcester. At the expiration of his apprenticeship, Mr. Thomas formed a copartnership with him, and placed him with an apparatus and a capital suitable for carrying on the business of printing and bookbinding, in his native town. Here, in 1794, Carlisle commenced the publication of a newspaper, entitled *The Farmer's Weekly Museum and New Hampshire and Vermont Intelligencer*. Soon after, Joseph Dennie, afterwards editor of the Portfolio, took up his residence in Walpole, and wrote for the Museum, his once celebrated moral essays, entitled "The Lay Preacher"—a series of papers which produced fame and profit to the proprietors of the paper. Three or four years of industry and application, rendered the Walpole press as celebrated as its parent at Worcester—perhaps even more so. The copartnership was dissolved, and Carlisle became the sole proprietor of the concern. But, in an evil hour, the demon of dissipation intruded; and, in much less time than it had taken to build up an establishment that was bringing a fortune to its proprietor, produced bankruptcy, and compelled Carlisle to seek refuge from the sheriff in Canada. An arrangement was subsequently made, in consequence of which he returned, and carried on his business for a few years longer;—but with diminished success. Dennie had gone to Philadelphia, the Museum lost its character, and the subscribers fell off as rapidly as they had been obtained. Carlisle, not long after, removed to Boston; and executed some important orders in the way of book-printing—chiefly for the late John West. But an attachment

to play, and the love of various things, usually the concomitants of such an attachment, were too strong to be resisted; and, notwithstanding the advantages of an excellent mechanical education, and the support of rich and flourishing friends, who threw ample and profitable employment into his hands, Carlisle, idle, poor, and degraded, even in his own estimation, separated from an interesting family, and withdrew from Boston to the city of New York. Since that event, little has been known of him by his former friends in this city. They have known nothing of his way of life, and they are indebted to a New York journal for the substance of the preceding paragraph, which tells a melancholy and appalling tale of the manner of his death. He had virtues, which they gladly remember, and they would as willingly throw the mantle of forgetfulness over his errors, but that they should be remembered too for the lesson they convey to others.

The writer of this article entered the office of Carlisle, as an apprentice, in 1796, and knew him well till his flight from Boston. The intelligence of his awful fate, awakened recollections of former days. If the recital should induce a single individual to pause in the downward path of gaming and intemperance, it will not have been made in vain.—*Boston Courier*.

From the Ladies' Companion.

HOW TO CHOOSE A GOOD HUSBAND.

When you see a young man of modest, respectful, retiring habits, not given to pride, to vanity, or to flattery, he will make a good husband, for he will be the same to his wife after marriage that he was before it. When you see a man of frugal industrious habits, no "fortune hunter," but who would take a wife for the value of herself, and not for the sake of wealth, that man will make a good husband; for his affection will not decrease, neither will he bring himself or his partner to poverty and want. When you see a young man who is using his best endeavors to raise himself from obscurity to credit, character and influence, by his own merits, marry him, he is worth having, for his affection will not decrease, neither will he bring himself or his partner to poverty and want.

When you see a young man whose manners are of the most boisterous and disgusting kind, with brass enough to carry him any where, and vanity enough to make him think every one inferior to himself, don't marry him, girls, he will not make a good husband. When you see a young man depending solely for his reputation and standing in society upon the wealth of his father and other relations, don't marry him for goodness sake, he will make a poor husband. When you see a young man one half his time adorning his person, or riding through the streets in gigs, who leaves his debts unpaid, never marry him, for he will in every respect, make a bad husband. When you see a young man who is never engaged in any affairs or quarrels by day, or follies by night, and whose general conduct is not of so mean a character as to make him wish to conceal his name, who does not keep low company, gambler or break the Sabbath, or use profane language, but whose face is regularly seen at church, where he ought to be, he certainly will make a good husband. Never make money an object of marriage: if you do, depend upon it, as a balance from the good, you will get a bad husband. When you see a young man who is attentive and kind to his sisters, or aged mother, who is not ashamed to be seen in the streets with the woman who gave him birth and nursed him, and will attend to all her wants with filial love, affection and tenderness, take him, girls, who can get him, no matter what his circumstances in life are; he is really worth having, and will certainly make a very good husband.

Lastly, always examine into the character, conduct, and motives; and when you find these good in a young man, then you may be sure he will make a good husband.

MOTHERS AND DAUGHTERS.

It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when on being asked by a friend, what he intended to do with his girls, he replied, "I intend to apprentice them to their mother, that they may learn the art of improving time, and be fitted to become like her—wives, mothers, heads of families, and useful members of society." Equally just, but bitterly painful, was the remark of the unhappy husband of a vain, thoughtless, dressy slattern: "It is hard to say it, but if my girls are to have a chance of growing up good for anything, they must be sent out of the way of their mother's example.—*Ohio Temp. Adc.*"

A WISE BIRD.

A captain of a vessel had a canary, which was much attached to him, and which would perch on his hand or head. One day the captain had several friends to dine with him; the cage door was opened, and the bird, after flying round the room, perched on the head of the captain. The party were then drinking wine, and he held up his glass, when the bird hopped on the edge of it, and drank some of the wine. The little creature soon felt the effects, and returned to his cage completely intoxicated. Soon after, at another party, the captain attempted the same, but the bird remembering what he had suffered before, would not taste, but flew back to his cage. Oh! that we were as wise as birds!—*Preston Advocate*.

ORIGIN OF THE WORD LADY.

Formerly, when the affluent lived all the year round at their mansions in the country, the lady of manor distributed to her poor neighbors, with her own hands, once a week or oftener, a certain quantity of bread—and she was called by the name of the LEFF DAY, that is, in the Saxon, the BREAD GIVER. These two words were in time corrupted, and the meaning is as little known as the practice which gave rise to it! yet it is from that hospitable custom that, to this day the ladies of Great Britain alone serve meat at their own table.

TEMPERANCE IN FRANCE.

It has been a prevalent notion, that, whatever vices reigned among the French, temperance was most conspicuous among their virtues. But it is said that within the last thirty or forty years the use of ardent spirit has greatly increased among them, and that in some parts of France it is used to great excess.—Pains have been taken by distinguished citizens of that country, to collect information of the proceedings and successes of the American Temperance Societies, in order to try the practicability of such societies there. But the difficulty of applying our system arises from the want of that high moral principle among the French, which has its only sure foundation in religion.

Religion, says a French correspondent of one of our journals, is generally extinct in the hearts of our laboring people; they are not so much as deists; they are gross, brutish materialists, living a sensual life, with no belief in the existence or immortality of the soul. How will you reform such people? What means will you employ? On what side will you approach them? How will you reach their consciences? If you tell them they are exposed to eternal condemnation, by abandoning themselves to intoxicating drink, most will reply jestingly, and add they do not wish to be jesuits nor methodists. All the manufacturers to whom I have had occasion to speak of the plan of a temperance society, agree on this point, that such an institution will meet with no success, because we have not moral or religious force enough to act energetically on the minds of the laboring class. What course shall we then take? We must first evangelize the people;—we must attempt to lead them back, if possible, to Christianity; and then the establishment of temperance societies will be easy.—*Cr. Register*.

Extracts from the correspondence of the Am. Bible Society.

Distribution of Bibles at the Sandwich Islands, by the Rev. John Diell, Seamen's Chaplain.

In the course of the year we are visited by seamen of almost all nations. Upon the register I find the names of French, Spanish, Portuguese, German, Danish, Swedish, Welch and Italian seamen. To nearly all of them, Bibles, Tracts, &c. could be furnished with a reasonable prospect of usefulness. Seamen who have been supplied with Bibles, often call to express their gratitude for the present; and none seem more grateful than the French and other European Seamen. Indeed, almost the only reading which they have is furnished them in this manner. And when, as is often the case, they have a Bible put into their hands for the first time, they are greatly delighted. A French sailor, to whom I gave a Bible some time ago, has been here twice since, and his shipmates tell me that it is his constant companion when not engaged in ship's duty. On board another whale ship, in which there were four Portuguese sailors, I put two Spanish Bibles, as they told me they could read Spanish. On getting out to sea, and learning more fully the character of the books which I had given to them, two of the men expressed a strong aversion to their being read; the other two were as eager on the other hand to search and understand the books. This occasioned a good deal of discussion, which resulted at length in removing the prejudices which had sealed the eyes of the two men, who had been taught by a designing priesthood not to look at the truth or think for themselves.

BEAUFORT, S. C. Sept. 14, 1835.

Dear Sir,—By the request of the Baptist Church at St. Helena, Beaufort District, South Carolina, I have forwarded herewith seventy dollars, being the amount of a collection taken up at that church, to aid the American Bible Society, in sending the Bible to every destitute family in the world.

The church is small, consisting mostly of colored members, who, I trust, are happy in the enjoyment of their religious privileges; and feeling the value of that precious word, which is a savor of life unto life unto all that believe, they offered willingly of their scanty means, and no doubt their six and a quarter cents mite was accepted by Him who commended the widow's mite when cast into the treasury of the Lord.

God grant that similar exertions may be made in all the churches, then we shall soon see many means for carrying the benevolent designs of the American Bible Society into successful operation.

With assurances of Christian regard,
I remain, dear Sir,
Yours in the Gospel of Christ,
DANIEL BYTHEWOOD.

From the American Baptist.

In a recent communication received from one of our missionaries, the Rev. William Rees, of Brantford, U. C., he mentions the severe loss he has sustained in the death of his beloved partner; she died in the full confidence of faith, and in the blessed hope of a glorious immortality. He mentions also the death of Mr. Jackson, who had been a warm friend in supporting the cause in that place. Amidst these discouraging events, his mind is cheered by the consideration that the Great Redeemer lives to carry on his own work, and to give success to his servants while laboring to promote his kingdom. In company with several ministers, he lately attended two protracted meetings in the vicinity of B. where the gospel was made the power of God unto the salvation of many. One hundred and twenty willing converts have followed the example of their divine master, and have been buried with him by baptism. The cause of missions, which we believe to be the cause of God, must, notwithstanding the unmerited opposition of earth and hell, succeed; Jesus must see of the travail of his soul and be satisfied:—the whole earth must be filled with his glory, and all nations brought to serve him. For he must reign, till all enemies are put under his feet.

National Church Harmony,

CONTAINING tunes calculated for public worship, Anthems and select pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries, &c. &c. &c. by N. D. Gould, new stereotype edition, enlarged.

The publishers have been induced, in consequence of the very liberal patronage bestowed upon this work, to add to it, fourteen pages of new music, in addition to the former supplement, without increase of price.

The work now contains 250 psalm tunes, giving a large variety, adapted to every metre of the Sacred poetry found in books used in any of our Churches. It also contains 30 Anthems and select pieces, including the compositions of more than one hundred different authors.

The new plan adopted for this work of placing the full harmony on the Bass and Treble staff, in small notes, has been highly commended, and will readily be acknowledged of important advantage to all those who play the Organ or Piano Forte.

The conciseness and clearness of the Rudiments—the adaptation of additional words to the common tunes, to give variety, and prevent the scholar from learning Time, Accent, Tune, words, &c. by rote, must also be an advantage, perceived by every teacher and chorister.

The metrical tunes are so arranged, that on most of the pages will be found two of a different character, on such relative keys as will enable Chorists to pass readily from one to the other, when the sentiment of the words vary in the same hymn, so as to require music of different character.

As the work is stereotyped, the public will not be perplexed by constant changes, as none will be made except the addition of tunes, which all can have, and the correction of typographical errors which may occur.

The work is printed on good paper, from handsome type, and is in every way manufactured in a good manner.

JUVENILE HARMONY, containing Appropriate Hymns and music, for Sabbath Schools, Sabbath School Anniversaries, and Family Devotion. By N. D. Gould.

This little work which is intended for Sabbath Schools, Sabbath School Anniversaries, and Family Devotion, we consider one of great merit, because peculiarly well adapted to the object for which it is intended. It contains the Rudiments of music set forth in a plain familiar manner, so that persons little versed in the science of music may understand, so as to be able to teach Children and Youth in this interesting and increasingly popular branch of education. The music, which is mostly original, is simple, yet elegant; the words are appropriate, and the form and execution of the work such, as to render it attractive. Its remarkable cheapness too, we think must recommend it to every one desiring such a work. It contains thirty-one Tunes and sixty-three Hymns, and is sold at the very low price of \$10 per hundred or 12 1/2 cts. single.

We think it cannot but meet with a grateful reception by the friends of Sacred Music, and particularly by Children and Sabbath School Teachers throughout the country.

Teachers and Chorists will be furnished with sample copies gratis, on application to the Publishers, GOULD, KENDALL & LINCOLN, 59 Washington-street, Boston.

SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Baptist School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained? Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to discontinue the Treasury should give notice as soon as the first of December.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Purkitt, Secretary of the Massachusetts Baptist Sabbath School Union, No. 47, Cornhill, Boston.

CANFIELD & ROBINS, Booksellers, Main-st., Hartford, are Agents for the State of Connecticut, to whom remittances of money, or orders for the work may be addressed.

July 15.

Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in this country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TRAY'S Exchange Coffee-House, State Street, where a constant attendance is given for the accommodation of the public.

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NOTICE.

THE 21 volume of the Baptist Edition of the Comprehensive Commentary is received, and is ready for delivery to subscribers, by
CANFIELD & ROBINS, Agents.
Hartford, Sept. 23, 1835.

J. W. DIMOCK, MERCHANT TAILOR.

Having just returned from New York, with a more extensive assortment of Goods than usual, would respectfully invite his customers to examine his stock, which consists in part of

ENGLISH, French, and American Cloths, of superior finish and of every quality, some of which are heavy Mill'd and Twill'd Cloths; Cassimere, of all colors; Sattinets; Vestings, in great variety; Circassians, Rattinets, black and drab Serges, Camblets, Petersham, Net Draws and Wrappers; Gloves, Suspenders, Watch-Guards, Silk Purses, Bosoms, Collars, Measures, Cords and Tassels, for Ladies' and Gentlemen's Cloaks; together with a general assortment of Trimmings. All orders for Clothing will be promptly executed. (Fashions received.)

WANTED—Two or three good Journeymen, and forty to fifty Vest and Pantaloon Makers.
J. W. DIMOCK.
September 21.